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- 7 Pearce at the Ordination of Melcher <sup>Kirkland on Melcher's</sup>
- 8 Osgood on Prophecies.
- 9 Lumbull's Ordination Sermon.
- 10 Emmons's Ordination Sermon.
- 11 Calvin on James.
- 12 Steven's Ordination Sermon.







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A DISCOURSE,

PREACHED AT THE FUNERAL,

OF THE REVEREND

*ELIZUR GOODRICH, D. D.*

PASTOR OF THE CHURCH IN DURHAM,

AND ONE OF THE

MEMBERS OF THE CORPORATION

OF

YALE-COLLEGE;

BY THE

Reverend *TIMOTHY DWIGHT, D. D.*

PRESIDENT OF YALE-COLLEGE;

NOVEMBER 25th, 1797.

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## A FUNERAL DISCOURSE.

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ECCLESIASTES IX. I.

---The Righteous, and the Wife, and their Works, are in the hand of God.

**T**HE uniformity of the divine dispensations towards the righteous, and the wicked, was to Asaph, as he informs us in the 73d Psalm, a source of great perplexity and distress. It appears, that he was deeply, and for a long time, employed in meditating on this mysterious subject; and, the more he considered it, the more he doubted and desponded. Reduced, at length, to a state bordering on agony and despair, he exclaimed "I have cleansed my heart in vain, and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning."

From the prosperity of the wicked, and his own great adversity, he was led ultimately to indulge these unhappy sentiments, and to feel as if God had no rest, no kindness, no peculiar care, for righteous men. This dangerous mistake was however rectified, and these censurable feelings were removed, when he afterwards went to the sanctuary of God. Then understood he the end of the wicked. He saw them set in slippery places, and ready to be cast down to destruction. He

saw, that whatever apparent errors were found in the dispensations of God, in the present world, would be finally proved not to be errors, by their connection with future dispensations ; that the Providence of God was one great scheme, reaching through time, and through eternity ; that the parts of it, existing here, were to be explained by their consequences, existing hereafter ; that, thus explained, all would be, and would be found to be, right ; and that God would appear, as he had declared himself, and as a perfect Being must be, the uniform friend of the Righteous, and the uniform enemy of the impenitently Wicked.

Solomon, a man of more extensive views, close observation, and profound research, than Asaph, and assisted by the very discoveries made to Asaph, was enabled by the Divine Spirit to form more comprehensive, and more accurate ideas of this mysterious subject. Calmly and carefully examining the circumstances of men, and the Providence of God, he saw clearly, that “ all things come alike to all ; and that there is one event to the righteous and to the wicked.” With these views he also determined easily and certainly, that there is “ no knowledge of the love or hatred” of God to any person “ by all” that part of his Providence “ which is before us”—by his prosperity, or his adversity ; and that he may be in either of these situations, and still be wicked, or still be righteous.

For all these things Solomon also discovered a reason, which satisfied him of the propriety of such a system of dispensations ; viz. that all these things are in the hand of God. This Infinite Being, who rules all things, the greatest and the least, the best and the worst, alike, with universal and irresistible

dominion, rules them, also, with a government perfectly wise and good. In the hand, and under the management, of such a Being, nothing, which is wrong, whatever may be the appearance to us, can exist ; and nothing, which is right, and upon the whole desirable, can fail to be accomplished. Things, which to our Minds are strange and perplexing, do indeed exist in immense multitudes. But this ought to be expected. The works of an infinitely wise and powerful Being must of course transcend our comprehension. They must suit the nature, the skill, wisdom, power, and goodness, of such a Being, and must wear the impressions and proofs of his Character. Such a Character, we know, is far removed from our comprehension ; the particular displays of such a Character must, therefore, be often equally incomprehensible. The works of such a Being must be designed to reach, either in their nature, or in their consequences, through eternity and immensity. Hence the propriety of their existence must, in a great measure, depend on things wholly unknown to us, and must, in a great measure, be hidden from our sight.

No works of God ought to be expected to partake of this mysterious character more than his dispensations to the righteous, and to the wicked. Moral beings are formed for endless duration ; and all dispensations towards them must, therefore, have a future reference, and involve consequences, which will extend through eternity. Hence all the Providence of God respecting such beings must be in the number of the most mysterious and incomprehensible events. The difficulties and perplexities found in this subject ought then to be considered as things of course, as things necessarily arising from the nature of the subject.

Solomon has, therefore, exhibited this subject in the manner, which is most proper, most accordant with truth, and most adapted to quiet uneasiness, and relieve perplexity. We do not, indeed, see the reasons, why things are as they are ; but we see sufficient reasons to believe, that, though thus unknown, they are wisely ordered, and will terminate in the most desirable manner.

Among the mysterious dispensations of God to the righteous, and the wicked, the prolongation of the lives of the wicked, when useless, and when noxious to society, and the untimely termination of the lives of the righteous, when most useful, has, to me at least, seemed peculiarly perplexing. The wicked often live to annoy and distress mankind, and live to advanced age, safe from sickness, accident, and violence ; while the righteous, not unfrequently, are cut off in the morning, or in the meridian, of their usefulness ; when all their talents, their knowledge, experience, and wisdom, their virtue, weight, and influence, are in their full strength, and appear to have risen to this height, only to be destroyed. In this situation the Mind, adopting the words of Inspiration, slightly altered, almost instinctively cries, “Wherefore hast thou made such men in vain ?”

To remove these impressions, and to introduce into their place such, as are more just and evangelical, is the object of this discourse, and the drift of the text, on which it is founded. If the melancholy event, which has called together this Assembly, has affected them in such a manner, and with such thoughts, as it has affected me, scarcely any subject can be more suited to the occasion. The deceased was taken from the world in the full strength of all his usefulness, and while

employing all his faculties in the great business of doing extensive good. In the view of such an event the serious Mind searches for a satisfying cause of the dispensation, and is ready to spend its thoughts, if not in murmuring and repining, yet in useless wonder, and censurable perplexity.

To dispel these thoughts, and the emotions springing from them, no consideration can operate so effectually as that, suggested by Solomon in the text. "The Righteous, and the Wise, and their works, are in the hand of God." To a coincidence with me in this opinion my Audience may perhaps be advantageously led by the following observations, in which I shall endeavour to state the real force of this important declaration.

In the first place, it teaches us, that there is no reason why we should wonder, that they are so disposed of, or that their concerns are ordered in such a manner.

In the great kingdom of the universe purposes infinitely numerous, and infinitely important, are to be accomplished, of which we have no comprehension. As the purposes are unknown to us, so the proper means of accomplishing them are also unknown. If we knew the ends, we should probably often see the means to be proper, and fitted to the end. The use, which God intends to make of the righteous and their works, when he removes them from the present world; we cannot know. It lies beyond the grave, in a world invisible, in a state unknown. Were we acquainted with that world, with the state of intellectual society in it, and with the employments and interests of the inhabitants, the difficulties, attending such events of Providence, as respect them, might probably vanish; but, while these things are un-

known, we can form no judgment of the propriety, or impropriety, of such measures. In the nature of the case, therefore, we see sufficient reasons to determine, that God must, of course, order his Providence in this respect, in a manner mysterious to us. That it should be mysterious is wholly to be expected, and that it should not be mysterious cannot rationally be expected. Instead, therefore, of wondering why this part of Divine Providence is mysterious, we ought rather to wonder if at any time we see it divested of mystery. The dispensations are mysterious, because they are the works of God, because they are planned and executed by an infinite Mind, and because they reach in their consequences throughout eternity. The ways of such a Being reaching through such an extent must be necessarily incomprehensible to beings of yesterday, who know comparatively nothing. With this consideration in view, our doubts, of this nature, retire of course, our perplexities vanish, our fears, that the world is not wisely and happily governed, are removed, and our murmuring against that government is effectually prevented.

Afaph, had he thus thought, and thought as extensively as Solomon appears to have done, would never have concluded, that he had cleansed his heart in vain. With his excellent disposition he would willingly have left the whole subject, unknown as it was, to the disposal of God, and rested quietly on his wisdom, equity, and conduct of the universe. All who are like Afaph in disposition, will, if they remember, and realize, the declaration of Solomon, entertain the same views, and experience the same resignation.

Andly. The same declaration assures us, that



the Righteous are disposed of by design, and not by accident, and according to the pleasure of God, and not of any other.

We are accustomed frequently to call the dispensations of Providence by names, very ill expressing their real character. We stile them accidents and contingencies, good and ill luck, good and ill fortune, happy and unhappy chances. Our success and our disappointments, we attribute to our forecast and prudence, or to the want of them, to our industry and exertions, or to our negligence and sloth, or to an unknown somewhat, which we term nature, fortune, or chance. With such words in our mouths, and the corresponding sentiments in our hearts, we often boast of our attainments, and glory in our talents and efforts.

Our wisdom and energy have, at times, unquestionably a share in effectuating the good, which we enjoy ; as our folly and indolence have in accomplishing the evil which we suffer. God uses us as his instruments in promoting his designs. His kingdom is a kingdom of means, in which the faculties and exertions of his creatures are continually employed by him to accomplish his own glorious purposes. At the same time it is still true, that " a man's goings are of the Lord." Paul at the utmost can only plant ; Apollos can only water ; God, and God only can give the increase. Pride and boasting have, therefore, no foundation in the nature of things. Reason, as well as Revelation, says, " Let him, that glorieth, glory in the Lord."

Providence, while it employs our faculties, influences also by ten thousand unforeseen events our various purposes, directs our steps, and regulates our lot, both in the present and future world.

A stroke of lightning, the stumbling of a horse, a defect in a bridge, a leak in a ship, a worm, a fly, an atom, have deeply affected the affairs of men, disconcerted ambitious designs, ruined vast enterprises, and changed wholly the state of individuals, nations, and ages. Creatures, on whom these things can so greatly operate, ought to be far removed from boasting of themselves, or of their attainments.

“Luck, fortune, chance, and accident, are names, which, if seriously used, have no meaning. Not a sparrow falls to the ground without our heavenly Father. Not a hair less, nor more, than the allotted number, is found on our heads. All things are providential; all are of God; all are the result of wisdom, contrivance and determination. The least sustain this character as truly as the greatest. From this the only just view of events the mind is naturally and greatly led off by a customary use of the language, which I have reprobated.

“Whether we are disposed to this method of considering events, or not, we cannot hesitate to regard in this manner those events, which respect the righteous, if we receive and realize the declaration of the Text. They, and their works, their talents, and their interests, are in the hand of God. Nothing, which befalls them, can be the result of accident. Every thing, on the contrary, must be foreseen, chosen, and provided for, and of course is adopted from full knowledge of the propriety of its existence.

As God is the supreme, and all present, as well all knowing disposer, so nothing can befall the righteous, but in accordance with his will, and as the result of his pleasure. The opposing wishes, aims, and efforts, of other beings are here exerted

in vain. “ My counsel shall stand, and I will do all my pleasure ” — “ I work, and who shall let it ? ” — is his own language on this subject. None can let, i. e. hinder, his work. Every dictate of that counsel, however minute, will be exactly accomplished. These declarations, true as applied to all things, have a peculiar ground of truth as applied to the righteous. He, who attends so minutely to sparrows, as to number their days, and limit their lives by exact bounds ; who suffers not a hair of our heads to fall without his providence ; knows perfectly, that righteous men, rational, immortal, and destined to dignified employments and endless happiness, are of more value than many sparrows. Raised by their character, endowments, and services, to that rank of being, in which he vouchsafes to call them his friends, they are had in everlasting remembrance. No moment fleets through the reign of time so rapidly, no period rolls so distantly in eternity, as ever to occasion them to be forgotten. Every thing which they do, and every thing which they need, is fresh in the Infinite Mind ; the former will be certainly and bountifully rewarded ; the latter will be punctually and amply bestowed.

3dly. That the Righteous are disposed of with equity.

“ Shall not the Judge of all the earth do right ? ” is a question, carrying its answer in itself to the conscience and conviction of every considerate man. Injustice finds here no room for admission, even in thought. The proofs of the justice of a particular dispensation, indeed, may not, and often will not appear ; but the proofs, that all, which is done by God, is done with perfect justice, are too plain, and too conclusive, to need a refutation.

Scarcely more necessary is it to mention the amazing importance of this consideration. The terrible effects of injustice, even in an earthly ruler, are so dreaded by all men, as to create, whenever they appear, the greatest agitation and distress. No human convulsions have more shaken, or astonished, the world than those, which have chiefly originated from this cause. Thrones have been subverted, rulers destroyed, oceans of treasure expended, and oceans of blood poured out, to avert, or to remedy, the evil.

On known and exact justice all men, on the contrary, wholly and comfortably rely for such decisions and measures, as are most interesting to their wellbeing. All men also, who are not themselves unjust, acquiesce in such measures and decisions, as are seen to be just ; nor can a higher commendation be given, nor a more important duty required of him, who ruleth over men, than that *he is, or must be, just ruling in the fear of God*. So high a place, indeed, does the virtue of justice, or righteousness, hold, that it is perhaps, as often as any other, made to stand as a description of all that is virtuous. The Text is one example, and the pages of Scripture teem with innumerable others.

In the Infinite Ruler this glorious attribute claims an infinite distinction. From all the injustice of earthly rulers, as well as from private wrong, there is beyond the grave, a final appeal. There a tribunal is erected, at which, there a Judge exists, before whom, every wrong, suffered here, will be redressed, and every right denied or wrested here, will be secured. Fraud may here plunder, lust pollute, ambition enslave, and cruelty torture ; but the victim will there find a com-

plete remedy for his wrongs, and an ample recompense rendered into the bosom of his enemies. The poor, the deluded, and the suffering, will there be gloriously exalted, and the proud man fall, and the mighty man be brought low before them. This is the final solace for every present wrong, the refuge, the home, of the persecuted and oppressed.

But from that tribunal there is no appeal. Whatever decisions are there given will be ultimate decisions. No future, wiser, juster judge is yet behind, to revise and correct the errors there committed, or to redress wrongs there inflicted. Eternity is written on every sentence, and immutability instamped on every allotment. How dreadful, beyond measure, in this case would be injustice? injustice remediless and hopeless? Through what a duration would it extend, with what knowledge would it be contrived, with what power would it be enforced? The Creation would be one great prison, clanking with the chains, and echoing the groans, of agony and despair.

Against all these wrongs, against every wrong, all creatures are by the perfect justice of God wholly secured. The Righteous, particularly, neither in their death, nor in their future being, will find a right invaded, or an injury done. The determinations of God will command their entire approbation, and reflect the highest glory on his government. To all that he orders, and to all that he does, Wisdom and Virtue will subjoin their solemn Amen.

4thly. That they are disposed of with wisdom.

By this observation I intend, that in the disposal of the righteous valuable ends are proposed and accomplished. No caprice, prejudice, or passion,

is indulged or gratified. On the contrary, with a complete knowledge of all that is practicable, necessary, or desirable, and a disposition to pursue that, and that only, which is most desirable, a plan is formed and pursued, by which, in the most direct manner, the purpose will be certainly brought to pass.

The ends, which are here in view, respect both the individuals, who are the immediate subjects of the disposal, and their fellow creatures, and undoubtedly are found both in the present and the future world.

We are not usually able to trace with precision the ends, which are by these dispensations to be accomplished, in the present world; yet we have sufficient reason to believe, that such ends are really in view, and are actually accomplished. All events, here, lead to those, which follow them; and they to others, in perpetual progress. In some cases we are able, at least in an imperfect degree, to perceive the connection and design. This, however, can never be done, until the events referred to, have taken place. The foresight of man reaches but a little distance, and that distance in a manner very imperfect. Future objects are involved in mist and obscurity; and the human eye, when it sees them at all, sees them in delusive colours, and of forms and sizes, which mock detection, and elude inquiry.

The wisdom, virtue, friendship, instructions, and example, of a righteous man obviously produce, after his decease, greater effects on those, whom he leaves behind him, in many instances at least, than the same causes produced, when he was living. Dying words are always affecting words; and the instructions of a righteous man,

who has left the world, possess the character, and the power, of dying words. They are remembered with more care and solemnity, and felt with greater force, than when he was alive. When he was present and acting with us, when his interests at times clashed, or were thought to clash, with ours, when by his example he cast a shade on our conduct and character, and when with his voice he reproved and restrained our faults, we naturally became impatient, cool, unfriendly, and prejudiced. His worth in our minds was lessened, or denied; his instructions doubted and disregarded; and his person viewed with dislike, and even with malignity. But when he is gone, our prejudices cease. We call to mind his excellencies with a more candid spirit, and view his conduct without the intervention of selfish interests. Many things, which in his life he said, and did, and which were then unfavourably received by us, are now acknowledged to be true, just, and important. His whole character becomes thus more amiable and excellent in our view, and commands more extensively our reverence and imitation. From one righteous man the transition is easy to others, and to all; and from them our respect is naturally extended to their distinguishing attribute. Righteousness, which makes them the peculiar objects of our regard, becomes itself more valuable in our eyes; and gives birth to a train of sentiments in our minds, which not unfrequently grow into reformation and excellence of life.

This is but one of the numerous important ends, accomplished in this world by the removal of the righteous. Not unfrequently are they removed from this world, that they may be taken away from the evil to come. From sin and temptati-

on, from toil and sorrow, from the degeneracy of their children and the miseries of their friends, from the sufferings of their country and the persecution of the church of Christ, a deliverance unspeakably desirable is granted to them by the infinitely merciful God. Their bodies rest from their labours in the peaceful grave, and their spirits, ascending to the mansions of eternal quiet, gain a similar release from the bondage of sin. From every snare, and every enemy, they finally escape, and calumny, injustice, and envy, follow them with eyes vainly malignant, and with curses that roar unheard and unregarded.

When persons of high eminence for talents and virtue have long acted a conspicuous part on the stage of life, and appear to be necessary to the well-being of mankind, God not unfrequently intends, when he calls them away, to shew the surviving world, that he is perfectly able to carry on the designs of his providence without their agency. The importance of individuals to the system of things rises, at times, too high in the public estimation, and prompts us to forget the all-sufficiency of God, in the strong sense we entertain of the excellence of men. This, though a natural, is an unhappy error, and is often best eradicated by the removal of those, who have innocently and virtuously contributed to its existence.

In many instances he teaches us in an affecting manner, that we have regarded the deceased with affections undue and unwarrantable. Good men can be loved too much. Among the numberless idols of the human heart, they, not unfrequently, find a place. To love them is felt to be justifiable, and known to be commanded. The mind, conscious of rectitude in this indulgence of affec-



tion, is frequently inattentive to the danger of indulging it to excess. A darling child, a venerated parent, a beloved husband, or wife, steals, insensibly, the heart from God ; and often renders the return difficult, perhaps impossible, without a removal of the idolized object.

At the same time the contrary evil is not less frequent, or unhappy. The value of righteous men is often unseen, neglected, and despised ; their services are requited with obloquy and unkindness ; and their persons are made the objects of hatred, abuse, and persecution. No inhabitant of Sodom was probably less esteemed, or befriended, than Lot ; and no Israelite of his time than Elijah. From men thus disposed the righteous are removed, in judgment. Nor is the judgment less, because it is unregarded, or regarded with pleasure. The death of a good man, which is considered by us as a benefit, will on that account prove the more certainly a curse. The hardness of heart, which is thus manifested, is of all curses the most dreadful, and by the very event, which excites our pleasure, is surely and dreadfully increased.

This detail might be easily extended beyond the limits of your patience. The instances already mentioned are sufficient to illustrate the point in discussion.

Of the particular ends, designed at in the future world, by the removal of good men from this, we know nothing. A general exhibition, only, is made to us in the scriptures, of the state of being beyond the grave. From this we are assured, that their translation to that world is intended to accomplish purposes, in the highest degree important and desirable. None, there, are idle, or useless ; but all are far more active, able, and useful,

than they could have been here. Superiour powers, directed to sublimer objects, and actuated by more excellent dispositions, are there engaged in nobler exertions, and more dignified employments. To these exertions, and employments, they are directly summoned by their Maker, and enter upon a career of more distinguished usefulness to themselves, their fellow creatures, and their God, which will know no end.

5. That they are disposed of with kindness and mercy.

We know, saith the Apostle, that all things do work (or labour) together, for good to them that love God ; to them who are the called, according to his purpose. This is the end of the united labours of all beings, and all events, of God, and of good and evil beings in his creation. In the hands of a Being, who has contrived, and who is directing, all things for this glorious end, those who love him cannot but find unspeakable good will manifested in every employment, and in every concern.

From this world of toil, of sorrow, and of sin, they are removed forever. No more shall their strength be wasted by weariness, their health impaired by langour and pain, or their comfort and peace destroyed by enemies and dangers. No more shall their eyes be pained by the sight of families corrupted, perverse, and hopeless ; of friends alienated from God, religion, and life ; and of a world in guilt and ruin. No more shall they be called to war with lust, to struggle with temptation, or to endure the stings of scorn, the shafts of malice, or the iron hand of oppression. Their hearts shall no more be wounded by conscious guilt, and shameful backsliding. When they take

their flight from this great prison, they will bid a final adieu to every enemy and evil, and see the distance between themselves and their enemies widening forever. Toil, pain, sorrow, fear, and death, time, temptation, and sin, recede from their flight, and the tumult roar, and rage, behind them in vain.

In the mean time they ascend to God, and return to their final home. In his children they find none but friends, from his hand no communication but of love, and in his house nothing but joy. With expanded minds, and purified hearts, with strength incapable of decay, and activity superiour to fatigue, they enter on a course of enjoyment perpetually enlarging. Ransomed of the Lord, returned and come to Zion with songs and everlasting joy upon their heads, they are acknowledged as sons, and kings, and priests, to God the Father, and live and reign with him forever and ever.

Those, whom they leave behind them, will, if informed with the evangelical spirit, and regarding the solemn dispensation with attentive wisdom, share in the kindness, of which their deceased friends so largely partake.

The grave of a good man is one of the most instructive of all earthly objects. We there behold the end of the course even of virtuous life; of wisdom as well as of ambition; of worth as well as of wickedness. The humble origin of man is there traced in our kindred to corruption, to worms, and to dust. There we summon up to solemn view the trials, the labours, and the excellencies of him who is gone; the patience with which he bore affliction, the fortitude with which he endured danger, the resolution with which he sur-

mounted difficulties and vanquished enemies, the peace with which he heightened enjoyment, the faith with which he quickened diligence, the hope which gleamed through the gloom of despondency, and the prayers which invoked and drew down from heaven the supporting energy of the Infinite Spirit. What objects can so interest, enlighten, quicken, and sustain? In what other place can these possess equal influence?

From this affecting scene we also lift our eyes to the distant, invisible world, and trace our departed friend far on his final and glorious flight, hastening to the endless reward of all his labours, sufferings, and virtues. We see him escaped from every danger, and victorious over every enemy. The conflict is passed; the day is won; and the palm of eternal triumph awarded.

Here, more than in any other place, we learn to struggle, endure, and overcome. Here we learn to lean upon the God, on whom he has leaned, and to trust in the Saviour, in whom he has trusted; to despise the world, which he has proved to be vanity, and to seek the inheritance, which, endless and sincere, he has sought, and obtained. In a word, heavenly mindedness, the ornament and beauty of virtue, is a plant, which eminently flourishes and blossoms around the grave of a righteous man.

To the affecting occasion, which has called us together, these observations are so naturally applied, that my audience have probably anticipated me in making the application. We are called together, my friends and brethren, to follow to the house, appointed for all living, a wise and righteous man. In his death each of us finds an affecting concern. To one is most strongly presented

the image of a departed friend ; to another of a departed minister. One will most deeply regret an obliging neighbour, another a prudent counsellour, a third a lost benefactor, and a fourth a spiritual guide. All naturally form their claims upon the preacher ; and their claims he feels and acknowledges. The demand is too just, and the occasion too affecting, to be unfelt by any heart, not wholly unacquainted with feeling.

Among those, who are most deeply concerned in the departure of the Deceased, the surviving Family claim our first regard. To them he stood in most of the important relations, in which he is remembered by others ; and in some, in which he was known to them only ; relations peculiarly important and endearing. To them, therefore, to the bereaved widow, and her mourning children, to the brethren, sisters, and other near relatives, let me first address the instructions and consolations of the text.

While you, Madam, your Children, and your near Connections, are mourning the loss of this beloved Friend, to you and your children the best of all friends, God only excepted ; while your more distant Connections around you stand uniting their sorrows with yours, and mingling with your tears their own tears of sympathy ; let me, whose office it now is, attempt to administer to you, and to your fellow mourners, such consolations, as your distresses will permit. Imperfect they may be ; but they may still be found of real use.

The heart, when sorely wounded, is, I am well aware, ready to revolt at the thought even of consolation. In such a case, the words of Thomas are but too naturally adopted, " Let us go also, that we may die with him." Still the scriptures

furnish comfort in every distress. The consolations, which they give, are the consolations of God, who knows perfectly the nature of the wound which he has made, and who, in his Word, has mercifully provided a balsam to assuage its anguish. Be mine the task to point it out to you, to induce you to use it, and to aid you to possess yourselves of its healing power.

To this purpose no considerations are, unless I greatly mistake, more naturally, or effectually adapted, than those suggested by the text. When events deeply and sorely affect us, it is no small support fully to realize, that they are contrived, chosen, and accomplished, by the infinite God ; that, though mysterious in themselves to such shortsighted creatures as we are, though contrary to our wishes and expectations alike, and though opposed to all which we should think proper to be done, there is still in them nothing of chance, of caprice, or of enmity to us. The consideration rises still higher, and our support becomes still stronger, when we call to mind, that this design and its accomplishment are directed by perfect equity ; and that the dispensation, when scrutinized by the strictest eye, must be approved of as perfectly right. Still more pleasingly must we be affected, when we remember, that consummate Wisdom conducted the event, pursued important ends, and selected this as a necessary mean of promoting them ; and that such ends may be realized by ourselves, if we wait with patience, examine with care, and act with wisdom and piety. But our consolation will be most effectually found, when we further remember, that the same event is the fruit of infinite kindness and mercy to ourselves and ours.

All these supporting considerations attend the death of a righteous man, and all the circumstances of his death. It may be sudden, awful and peculiarly painful to the human eye. He may die, far from his family and friends ; and they may be prevented of the power, and frustrated of the wish, to attend him in the last moments, and to do for him the last kind offices. All these are unavoidably distressing to us ; but every one of them, however unaccountable it may seem, is contrived and executed by God with entire wisdom, justice, kindness, and mercy. The Lord doth not willingly afflict the children of men ; but, as a father pitieth his children, so the Lord pitieth them that fear him.

Say not then, my suffering friends, that your cup is filled with bitterness only. Bitter indeed it is, but it is still sweetened with mercy. Think what would be your situation, if you were now mourning, as those mourn, who have no hope. Call up to view the image of a graceless husband, of an unprincipled father, of an abandoned brother, and compare it with the character of him whom you have lost. How affecting the contrast ? How incalculably different might your situation have been ; how unspeakably more pungent and agonizing your sorrows ? In your remembrance nothing rises, but the prudence, the care, the instruction, the kindness, of the friend, the father, and the husband ; the wisdom, the piety, and the dignity, of the christian, and the minister. What a train is here presented to the mind ? Who, when called to mourn, would not choose so to mourn ?

All this, you will instinctively answer, is a mere description of the greatness of our loss. Let me

reply, Could you wish the case otherwise? Could you at this moment be willing, that one virtue less, or in any less degree, had entered into the character of the deceased?

In the mean time, let me exhort you not to forget blessings, because they are past. How much longer than the common lot have you enjoyed the presence, instructions, and kind offices of the deceased? How long has he formed, and increased, conjugal happiness; trained up his children in the nurture and admonition of the Lord; commanded his household to follow after God; and walked exemplarily before them in the statutes and ordinances of the Redeemer? How long, how faithfully, and how uniformly, has he exhibited the benevolence of a friend, and a brother? Forget not, in the height of your affliction, such blessings as these. Forget not, that they came from the same God, who has now called you to sorrow and tears.

Let me also exhort you affectingly to remember all those amiable things in the deceased, whose value you declare by the sorrow, with which you lament the loss of them, and to remember them as motives, as guides, and as an example, all prompting you to pursue the same desirable conduct. "Go thou, and do likewise," is the instruction, which should close the account, and the remembrance, of every virtuous example. An example so near, so beloved, cannot want motives to enforce it. All the just, important, evangelical things, which the friend whom you mourn has said, and done, will now, as they rise in your view, appear invested with a new force and solemnity. They will come as instructions from the invisible world, and as an example from beyond the grave.



In this affecting character let them be heard, revered and obeyed.

Commending you now to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified, suffer me to direct my attention to the Congregation, over which the deceased has so long presided as a Minister of Christ.

My friends and brethren, you are bereaved of a friend, connected with you in a relation, which is plainly one of the nearest and most important in the present world. With the manner in which he has sustained this relation, and discharged the duties of it, to you, I am not, though a stranger to you, wholly unacquainted. From his preaching and conversation, and from the information of others, I know him to have adopted the doctrines of grace; doctrines acknowledged as the true doctrines of Christ by the great body of those, who, in every age and country, have been esteemed orthodox Christians. In accordance with these doctrines he looked for salvation for himself, his family, and his flock. These were the object of his unshaken attachment, and the subject of his fervent exhortations; were extensively understood by him, and ably defended. In these he lived, and in these he died.

From his mouth you have heard them weekly, and I need not tell you, with what ability, learning, fervour, and uniformity, set forth in full display from the beginning to the end of his ministry. In conformity to these doctrines you have ever been called to Faith and Repentance in the Lord Jesus Christ, and to the Love of God and mankind. You have been taught, that man is a depraved and ruined creature, condemned by the law.

of God, and with no means of return, or reconciliation, in himself ; that in Christ alone is your hope for forgiveness, acceptance, and eternal life ; that your salvation is a reward not of works, but of the grace of God ; that the faith of the Gospel is Faith which worketh by love, purifieth the heart, and produceth every good fruit ; and that by this Faith alone you are united to Christ, and interested in the blessings of his redemption.

All these are doctrines humbling to human pride, and wounding to human obstinacy. They lay man low at the footstool of divine mercy, and unclouthe him of that self righteousness, which he thinks his ornament and glory, but which is indeed a garment of rags, and a wreath of shame. Nor less alarming are they to the fears, than humbling to the pride, of sinners. That quiet and security, in which a hard heart and a stupid mind love to rest, they disturb and destroy ; and present to impenitence nothing but danger, terror, and death.

Men who love to be at ease in Zion, and who cherish the pride and pleasure of self righteousness, are usually enemies to the doctrines, which I have mentioned. While these doctrines, and the preachers of them, are a favour of life unto life to them who are saved, they are also a favour of death unto death to them that perish. To many of the Congregation in this town, both living and dead, they have doubtless proved the means of life ; to some, perhaps, they have served only as means of awakening resentment, opposition, hardness of heart, and final unbelief.

According to these doctrines the deceased lived before you ; daily exemplifying their influence on his faith, and on his conduct. The example, which he set, was the example of prudence, dili-

gence, truth, justice, kindness, and godliness. In all the relations of life he shewed, that he believed and lived, as he urged you to believe and live. You know, though I am ignorant, whether you received his words, as the words of a friend and a minister of Christ, or whether he has all the day long stretched out his hands to a gainfaying and disobedient people. Search your hearts, and enquire what is the account, which you will soon be obliged to give.

He is now gone ; gone to the world of departed spirits ; gone, we trust, to receive the approbation of his Lord, and the reward of a faithful servant. He is removed from your esteem, your love, your kind offices, your communion and your knowledge. At the same time he is placed beyond the reach of your resentment, opposition, and unkindness. Intercourse between you and him has, in this world, ceased forever. But let me exhort you to remember, that you will meet again, and at the close of a little period will stand face to face. Both he and you will be called to give an account of his ministry, and the manner in which it was received by you ; of what you believed, and what you practised. You will then meet with other views, and other feelings, than some, which you have been wont to experience here. Here many interests, aims, pursuits, prejudices, and passions, of this world have occupied your minds, and greatly coloured and obscured your views of future things. But eternity will then have begun to you, and all these earthly things will have disappeared. Passion and prejudice will then have ceased to operate, and truth naked and entire will be brought out to view.

At that time, those of you, who have cordially received from his lips the instructions of righte-

ousness, will meet him with joy. His witness will redound to your everlasting happiness, and yours will be to him a crown of glory. He will bless God for giving you to him as a diadem of beauty, as an everlasting crown which shall never fade away ; and you will bless the same God for giving him to you, as a minister of righteousness, and the means of your salvation. What a meeting will this be ? What a progress will be made in friendship thus begun, a friendship to be enlarged and improved through an endless duration ?

How different will be the interview between him and those of you, should any such be found, who have rejected his words of truth ? Are you prepared to alledge, before his Judge and yours, the reasons which induced you, when he called, to refuse ; and, when he stretched out his hand, to disregard ; to set at nought his counsel, and to receive none of his reproof. Are you ready to declare to your Judge, that you hated his truth, kingdom, and character, despised his grace, grieved his spirit, accounted the blood of the covenant an unholy thing, and crucified afresh the Lord of glory by your unbelief ? Soon will you follow him to the grave, and be numbered, as he is, with the dead. Soon will you stand before God, and give an account of every work done in the body, with every secret thing, whether it be good, or whether it be evil. This, of all considerations the most affecting, the most amazing, can never be more properly urged, or more happily realized, than on the present occasion. Let it not pass without some lasting good to you. Think, I beseech you, how soon you are going—to whom—on what errand—with what preparation—to what end.

You have lost a minister, long settled over you in the things of the Lord. Many of you know not by experience either the difficulties, or the dangers, of such a situation. Most of you have arrived at manhood since he commenced his ministry ; many of you have been born since that period ; and not a few have been baptized by his hand. In this situation suffer a friend to you, and to your children, to suggest to you a few interesting truths.

In former years you have been happily united ; within a period of moderate length, I have been informed, your union has been less perfect ; in your present state it may become less perfect still. A variety of causes, incapable of being foreseen by men, may lead a flock, without a shepherd, to scatter and to stray. But if disunited, you can be neither virtuous nor happy.

To prevent this fore evil, let me, not wholly unexperienced in cases of this nature, exhort you to mark any, who may attempt to cause divisions among you, and to avoid them. Cultivate, with sedulous care, peace and good will in your neighbourhoods. In all your affairs conduct yourselves with calmness, with deliberation, without passion, and without haste. Shun hard speeches. Watch, with alarm, the beginnings of party spirit ; and remember, that the fruit of righteousness is sown in peace, of them that make peace.

Carefully regulate your families, and punctually preserve your family worship. Train up your children for God, and walk before them in all the commandments and ordinances of the Lord blameless. Make your houses houses of God, and your families families of piety, peace, and love. As your public privileges are lessened, prize your private ones more.

Continue the public worship of God among you, without ceasing, and begin not a neglect of the Sabbath by shutting the doors of his house. Inattention will soon grow into negligence, negligence will soon be confirmed into a habit, and that habit will soon become an evil which cannot be cured.

Recal to mind, as far as you can, the just and evangelical things, which from time to time have been said to you by your deceased pastor ; lay them up in your hearts, and practise them in your lives.

As speedily as you can, reestablish among you the ministry of the Gospel. Seek an evangelical minister, who will not shun to declare to you all the counsel of God. Such an one will, indeed, declare to you many painful and humiliating things ; but they will still be the things of God, and will make you and yours wise unto salvation.

In your closets ask daily of God his direction and blessing. Prayer, offered with sincerity and faith, was never offered in vain. If you will thus ask, he will give, and give liberally without upbraiding.

Finally, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord ; and remember, that your labour shall not be in vain in the Lord.

3. Let me now address the subject to the Ministers of Christ who are present.

My beloved brethren, a great man is fallen in our Israel to day ; a man of distinguished learning and understanding, of unusual prudence, and of singular skill and experience in the concerns of congregations, churches, and ministers. Recommended by tried wisdom, he was, as you well

know, very extensively employed, and confided in by both minister and people, throughout the state. By both were his useful labours acknowledged in composing their differences, and directing their interests. To you, to me, to all with whom he was connected, the loss is great and affecting. In the congregations, in the churches, and especially in the University, of this state, every weighty concern will remind us of his important services, and force us to feel what we have lost. His talents were not only great and distinguished, but they were also of that most useful kind, which we call practical. Such talents are eminently fitted for the service of God, and for usefulness to mankind. In whatever he was called to judge, or act, he made it his first business thoroughly to examine, and fully to understand. This he accomplished by diligent scrutiny, close attention to both sides of disputable points, a careful investigation of principles, and a cautious consideration of consequences. For this important business his thorough knowledge of the human character qualified him in an eminent degree, as did also his strong powers of judging, and his peculiar coolness and self-possession. Not less important were his attention, patience, and perseverance, in investigating. In these most useful things he was at once an eminent blessing to mankind, and a most profitable example to us. No man living probably so well understood the interests of our University, or for more than twenty years took so active and important a part in its concerns. Few so well knew the interests of our churches, or so ably and so extensively served them. I trust his services will be, by us at least, gratefully remembered.

God has now taken him from us in the full strength of all his powers, and at the height of his usefulness. Let this dispensation be, at once, a solemn monition to us of our own approaching dissolution, and of our duty to imitate his diligence. Let us be quickened by it to faithfulness, zeal, and constancy, in the service of our Master. Times like these furnish a minister with abundant employment, and demand of him unusual diligence, faithfulness, and fortitude. The industry of infidels, their perseverance, their fanaticism, present to us a powerful stimulus to equal, if we cannot excel, them in constancy and exertion. Long has it been a just and melancholy complaint, that vile men are more assiduous in their labours, than virtuous men ; and that a bad cause is usually sustained with more vigorous and unremitted efforts, than a good one. Let us endeavour, that this shall no more be truly said, where we are engaged. Troubles and dangers, instead of discouraging, ought only to quicken our resolution, faithfulness, and zeal. They that are with us are more, and mightier, than they that are against us. For discouragement there is no room ; for exertion there is abundant. When our fathers and brethren are taken away, their labours devolve on those, whom they leave behind. Let us resolutely take up the burden, and God will give us strength to carry it. What will give us boldness and peace in the presence of Christ at the judgment ? What, but faithfulness in his service ?

We shall indeed meet with rebuffs and scoffs, with obloquy and opposition. But to us these things are of no real consequence. God is far more slighted, abused, and reviled, than we are. In the same manner was Christ treated ; and in a



degree unfpeakably more grofs and injurious. Like him, let us fet our faces as a flint againft all oppofition, and he will fupport and blefs us. Let us be conftant and unwearied in our prayers and labours, and we fhall certainly be heard and profpered.

4. I will now clofe the difcourfe with an addrefs to this numerous Affembly.

The Friend, the Minifter, whose remains are fhut up in yonder coffin, a few days fince was living and acting in the midft of you, his neighbours, his friends, and his flock. He has finifhed his earthly courfe, and has been fummoned by his Mafter to the invifible world to give an account of his ftewardfhip. He will not return to you, but you will foon go to him. You will foon clofe your eyes in the iron fleep, will inhabit the dark and narrow houfe, will become the prey of corruption, and the feaft of worms. Your bodies will be mingled with the common duft, and be changed into the cold clod of the valley. But they reft not here. There is beyond the grave a refurrection to immortal being.

How vain, how momentary, is your prefent life, when viewed as a period of enjoyment for a reasoning mind? How important and folemn, as a period deftined to fecure the attainment of endless virtue and happinefs? On it, tranfient and vifionary as it is, hang heaven and hell, immortal glory and excellence, and interminable wretchednefs and depravation. Ask the firft hoary head, which you meet, and he will tell you, that his own protracted years are, in his view, a vapour, which has appeared for a little time, and is now vanifhing away; that, compared with that ocean of eternity, on the fhore of which he now ftands,

ready to launch into the boundless deep, it shrinks into a single drop ; that its contentions were the jarrings of children, its hopes the dreams of a night, and its happiness the painted form of a cloud, changing, fleeting, eluding the grasp, and mocking enjoyment. How few of you will reach the period to which he has arrived ? How many of you will probably die, before you are aware, suddenly, early, unprepared ?

Ask yourselves how you will feel, and what appearance you will make, when your bodies, at the call of the Archangel, and the trump of God, shall spring from the grave, when bone shall rejoin its bone, when the frame shall be clothed with flesh, when the Spirit of God shall breathe upon the lifeless mass, and cause it to awaken into endless existence ; and when you, together with the unnumbered millions of the great family of Adam, shall again stand upon your feet, as an army of incomprehensible multitude ? What will be your emotions, when you shall see the Son of Man descend from heaven in the clouds ; and all the kindreds of the earth shall wail because of his coming ? Stretch your view forward to this amazing scene, and bring it home to your thoughts ; consider the final day as arrived, and realize your personal appearance, and concern, in its affecting transactions. Behold the Redeemer, arrayed in the glory of his Father, and surrounded with the innumerable company of Angels. Listen to the shout, which bursts from the mouths of all the host of heaven, and rends the universe. Mark around you the immense congregation of saints and sinners, of the friends and the enemies of the Judge ; his friends arrayed with the smiles of transport, and his enemies overwhelmed with dismay and horror. Hear

the one great company exclaim, O Death ! where is now thy sting ? O grave ! where is now thy victory ? and the other call to the rocks and to the mountains to fall on them, and hide them from the wrath of the Lamb. But they call in vain ; for lo ! the mountains and the rocks themselves, with the great world in which they stand, are kindling on every side with ten thousand fires, and dissolving in one immense, united conflagration, surrounding the earth, and ascending to the heavens. See the elements melt with fervent heat, and all the buildings, arts, and labours of man swept away at a stroke by the besom of destruction. See the Righteous, escaped from the universal ruin, are caught up to meet the Lord in the air ; while the Wicked, left behind in inexpressible agony, wait with supreme dismay the approach of the Judge. Trembling, amazed, despairing, they are forced to the left hand, the place of disgrace, confusion, and misery. Listen to the solemn sentence, “ Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world ; ” and mark the extasy on the faces of the happy throngs, who are thus welcomed to endless life. Listen again ! What do ye hear ? “ Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.” Follow the scene one step farther. Behold the Judge, again ascending through the heavens, with his glorious and happy followers, to the world of everlasting joy. Pursue their path through yonder skies, and trace them rising, approaching, entering the mansions of life eternal. Cast now your eyes downward, and see, wrapped in the clouds of death, the miserable companions of evil spirits, sinking to the world of silence and darkness, of

sorrow and despair. See them for the last time vanishing from your sight, while the gulf yawns to receive them, and closes on them forever.

Look, my friends and brethren, into your own bosoms, and ask your consciences in which assembly you will be numbered, and to which world you will wing your flight, on this great and dreadful day.

## A P P E N D I X.

**T**HE Reader will probably not be displeas'd with a short account of the life of Doctor Goodrich.

Doctor Goodrich was born of a reputable family in the parish of Stepney, in Wethersfield, Octo. 26, O. S. 1734; He received his literary education at Yale-College, was admitted to the degree of Bachelor of Arts A. D. 1752, and to that of Master of Arts A. D. 1755, and was the same year appointed a Tutor in that seminary. In 1756, Nov. 24, he was ordained pastor of the Church and Congregation at Durham; and, in 1776, was chosen a member of the Corporation of Yale-College. Nov. 17, 1797, he set out from his house on an annual visit to the Collegiate Lands in the County of Litchfield. The following Sabbath he preached at Litchfield, and on Monday rode to Norfolk. He lodged at the house of Capt. Titus Ives, and went to bed in his usual health and cheerfulness. In the morning he rose early, and, having partly dress'd himself, fell upon the floor in an apoplectic fit, and expired, in the 64th year of his age, and the 42d of his ministry. His remains were brought to Durham on the succeeding Saturday, and followed to the grave by his Family, Church, and Congregation, and a numer-

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ous concourse of strangers. Mrs. Goodrich and six children, viz. five sons and a daughter, survive him.

The following character, given of him by the Rev. Enoch Huntington of Middletown, \* who was intimately acquainted with him for many years, will with much propriety close this account.

“ As a husband, a parent, a friend, how endearing, faithful and valuable he was, they best can tell, to whom he stood in such relations. As a scholar he comprehended the circle of the liberal arts and sciences. He excelled in the languages, in Latin, Greek and Hebrew ; in the Mathematics, and in Philosophy ; but Divinity was his peculiar study. As a Christian Divine he was solid, judicious, established with grace ; equally free from the wildness of enthusiasm and the rigors of superstition. His reading was extensive, his memory tenacious, his piety substantial, his gravity commanding ; *his profiting appeared unto all men, and his praise is in all the churches.* He was a wise counsellour and peacemaker, a friend and lover of his country, and of mankind.”

\* See the Middlesex Gazette of Dec. 1st, 1797.

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